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that these preventible evils require an enormous expenditure and loss of money, and impose upon the people unnumbered and immeasurable calamities, pecuniary, social, physical, mental and moral, which might be avoided; and that measures for prevention, will effect infinitely more, than remedies for the cure of disease."

- ART. VI. — 1. *Annals of India for the Year 1848.* By GEORGE BUIST, LL. D., F.R.S., &c. Bombay: 1849. 8vo. pp. 82 and xciv.
2. *Correspondence, Deed, Bye-Laws, &c., relating to "Sir Jamsetjee Jeejeebhoy's Parsee Benevolent Institution," established in Bombay, 1849. Together with a Goojrattee Translation of the Deed and Bye-Laws.* Published by order of the Panchayet of the Institution. Printed at the Times Press: Colaba. 1849. pp. 105 and 113.

OF all the cities of the East, from Constantinople to Calcutta, Bombay is the least Oriental. All other eastern cities have a peculiar, distinctive, character of their own depending upon that of their people. A certain degree of special sameness belongs to each. But Bombay is a city of patch-work. Its streets have the appearance of a fair. The scene is so animated and gay that it seems like the scene in a pantomime, and you expect it to vanish even while you are looking at it. There is no other place in the world where the representatives of so many nations and so many religions are gathered together. Bramin and Buddhist, Mussulman and Parsee, Jew and Christian jostle each other at every turn. There is the Persian merchant, who has come from Ormuz, or Busso-rah, with a cargo of horses or of dates; the Arab trader, with his long, dyed beard and his grave face, meditating how he may best sell his coffee or his myrrh; the Bedaween, tempted from the desert across the ocean by the hope of gain, but preserving in the midst of the city his wild look and his desert dress, — the yellow-fringed kerchief hanging down from beneath the folds of his tightly rolled turban upon his long bur-noose of goat's hair; the Armenian, bearing the mark of his

race upon his countenance, and distinguished by his high, sheepskin hat, and his loose, flowing, black dress ; the Chinese sailor, with his blue trowsers, his straw hat, and his long tail of braided hair ; the unmistakable Jew ; the thick-lipped, crisp-haired Seedee, from the coast of Abyssinia ; the black, half-caste descendants of the old Portuguese conquerors ; the poor native Hindu ; the Englishman, who in his double capacity of ruler and trader belongs now as much to India as any of its native races ; and ourselves from the farthest West ; — all the world in fine is represented in this brilliant panorama. But the most interesting figure in the group is that of the Parsee, who pushes actively along among the crowd, and is not less easily recognized by his purple and brimless hat, and his spotless, white dress, than by a look, so unusual in India of energy, subsisting unsubdued under the withering glare of the tropical sun.

It is by this look, and by the character of which it is the expression, that the true Parsee shows that he traces back his origin to a northern country. More than a thousand years ago, faithful to a religion which for ages they had respected undisturbed, the Parsees, flying before Mahommedan persecution, left their native Persia, carrying with them their sacred, unextinguished fire. Guided by the bright emblem of their God, they found shelter on the western coast of India. Here they established themselves, and during succeeding centuries, preserving always traces of their ancient customs and faith, keeping as far as possible out of the frequent quarrels and wars which have been the curse of the native races of India, taking no historical part in the affairs of the country, but distinguished by their intelligence, activity, and prudence, they have spread and prospered, until now they have become the most flourishing people in India, and a great part of the commerce of the western coast of Hindostan is in their hands. In Bombay they form at present one of the most important portions of the community, not only in numbers, but in respectability and wealth.

But one can speak of them with only comparative praise. The nobler qualities of character, those alone which can give a people an honorable place in the history of the world, are almost as rare among them as among other Oriental races. They have nothing which can be called a literature of their

own ; no divinely gifted poet has sung to them, and no hero has arisen among them whose glories have been handed down by any pious narrator. Whatever may have been the character of their religion in ancient times, it is now nothing better than a disjointed superstition, supported by a mass of senseless ceremonials, and possessing no moral influence over the lives of its professed adherents. This, however, although accompanied by great evils, may be regarded as in some sort a hopeful circumstance. The chief obstacle to improvement, both among the Hindus and the Mahommedans, in India is the manner in which their religions have intertwined themselves with every detail of life, and given to the most trivial customs, and to the most absurd opinions, the weight of religious authority, and the sacredness of a religious sanction. The religion of the Parsees, on the contrary, has so little influence with them, and has so little to do with their daily concerns, that they are not deprived by it of the free exercise of their intelligence, nor hindered from adopting any change of the practical benefit of which they may be convinced. They have preserved themselves in great measure free from the degrading and detestable institution of caste, the holy springs of natural affection and sympathy are left to flow unchecked, and to this single fact may be attributed much of their superiority to the other races in India. Benevolence, which, except in some rare and most honorable instances, is an unknown virtue among the Hindus, is comparatively common among the Parsees ; and we remember hearing it said that a Parsee beggar was never to be seen. But beggary has a different meaning and limit under the tropics, from what it has in our colder and more cruel climate.

The manners of the Parsees are often marked by a natural grace characteristic of Orientals ; but this is too frequently accompanied by a suspicious suppleness hardly less characteristic, the result of tyranny and the cover of falseness and deceit. Their life, as one sees it in Bombay, has a half eastern and a half western character. At their counting-houses and their shops, they appear like merchants and shopkeepers in the West. But their life at home, in their private houses, is quite after Eastern fashions. Their wives and other females, though less secluded than is common among Hindus and Mussulmans, are kept much out of sight, and hold a low and

subordinate place in the household. The houses rarely possess that poetical elegance of ornament which often, in the East, serves to hide or render beautiful what otherwise would be utterly gaudy, ugly, and dirty ; and though many of those belonging to the rich are spacious and well appointed, the generality are small and ill arranged, though better than the corresponding class of houses of other natives.

It is late in the afternoon, just before sunset, that every day the Parsees may be seen congregated on the beautiful esplanade which divides the city of Bombay into two unequal portions. They meet there, as at an exchange, to talk over the affairs of the day ; and they mingle with their talk the repetition of certain stated prayers, of whose meaning they are utterly ignorant, as they mumble them over in the ancient language of the *Zendavesta*, a language of which they know nothing but the sound. Here they watch the sun as he sinks into the ocean behind the palm-covered rocks of the neighboring shore ;— for the sun, which in all ages and under all religions has been the highest and noblest symbol of divinities who were to be known only through their symbols, is regarded by the Parsees with peculiar veneration. As has so often happened in the history of religious beliefs, the symbol, from being regarded only as a sign of the Supreme and Holy Being, is now revered by the vulgar and uneducated as the visible God himself. There is little that is poetical or elevated in their worship. As you pass through the crowd on the esplanade, you may hear the prayer interrupted by a greeting to a friend, or by some trivial exclamation ; you may see winking glances turned now and then towards the setting sun, while a few sturdy worshippers, furnished with green goggles, look till the last ray is extinguished in the glittering waves. The business of the day being over, the Parsee returns to his home, or drives to the outskirts of the city, where, at a pleasure house held in common by himself and some of his acquaintances, he passes the evening in amusements often not of the most refined character.

But we are not about to describe the manners and customs of the Parsees. It is our purpose to give an account of one of their number, who has done much of late years to raise the estimation in which the whole people are held. His good deeds have won for him, wherever they are known, the

most honorable fame, and they deserve to be known the whole world over. The name of Jamsetjee Jeejeebhoy, unfamiliar now to our western ears, will never be forgotten by his grateful countrymen, nor by those who learn the story of his splendid benevolence. He still lives to enjoy his well won honor, and we are glad to add our tribute of praise and admiration to the many which have rendered his last years proud and happy.

In recounting the narrative of his life we shall follow, and often adopt, the language of an excellent notice of his benefactions which appeared in the *Annals of India* for 1848.

Jamsetjee Jeejeebhoy was born at Bombay, in the year 1783. We have heard that his father was so poor that he followed the profession of a *bottly-wallah*, a bottle fellow, buying and selling old bottles. However this may have been, Jamsetjee, at the age of eighteen, entered into partnership with his father-in-law, Framjee Nusserwanjee, and in the following years made several successful voyages to China. Possessing those qualities most desirable in a merchant, integrity, judgment, and enterprise, he gradually extended his dealings to other countries, and drew in a rich harvest of gains. His ships, built by the excellent Parsee shipwrights of Bombay, traded with all parts of the East, and now and then sailed even round the Cape. Year after year he prospered, and when he had been twenty years in business, he had acquired a large and still increasing fortune. He did not forget, in winning his fortune, how to spend it. The responsibilities and the duties which cannot be separated from wealth, but which Christianity itself is often powerless to enforce upon those who profess it, were a portion of his natural religion.

It is in the years 1822 and 1826 that the first public notice of his benefactions is to be met with. At both of these periods, he released the prisoners confined in the Bombay jail, for debt, under the authority of the Small Cause Court. On this the sum of three thousand rupees* was expended. "The cases of imprisonment of this sort are often of the greatest cruelty and hardship." At funerals and marriages, all classes of natives indulge in unbounded extravagance. A man will frequently spend on these occasions the prospective earnings of years, which usurious money lenders stand ready to

* The rupee may be estimated at the value of half a dollar.

advance at extravagant rates of interest.* Burke's description of a Hindu banian may with less exaggeration be applied to the Hindu usurer ; — "he is a person a little lower, a little more penurious, a little more exacting, a little more cunning, a little more money-making, than a Jew." The poor debtor, pressed hard and cheated, often falls into a state of inextricable difficulty ; his little possessions are seized by his creditor, and he himself is cast into jail and ruined. It affords an indication of the smallness of the sums for which individuals are often confined, that with this amount of three thousand rupees Jamsetjee satisfied the claims of the creditors of above fifty debtors.

"For the next twenty years," says the account to which we have referred, "the flow of bounty from his coffers seems to have been almost uninterrupted. We have been able to trace the following items from various quarters, but we know that these have constituted but a small fraction of his gifts.

	Rupees.
Payments towards effecting the release of debtors, . . .	3,000
Property made over in trust, the funds from which are devoted to the periodical performance in Bombay, and sundry places in Guzerat, of various Parsee rites and ceremonies, . . .	170,000
Cost of a building made over to the Parsee Panchayet for the celebration of certain public festivals among the Parsees in Bombay,† . . .	50,000
Contributions in money, grain, and clothes, for the benefit of the sufferers by the great fire at Surat, . . .	35,000
Remittances made from time to time for distribution among poor Parsees at Surat and neighborhood, . . .	40,000
Subscription to the Pinjrapole in Bombay,‡ . . .	65,000

* Sir Henry Lawrence in his entertaining and valuable book, "*Some Passages in the Life of an Adventurer in the Punjab*," mentions the case of a man whose pay was four rupees a month, and who had a large family to support, who spent eighty rupees at his daughter's wedding, and says "the proportion in many instances vastly exceeds this scale."

† The Panchayet is an institution adopted by the Parsees from the Hindus. It was originally a tribunal of not less than five persons, selected for their good character and trustworthiness, to whose arbitration all cases of dispute arising in the community were referred for final decision. It often became invested with still further powers ; and among the Parsees the Panchayet has been the guardian of rites and ceremonies, a sort of high council for the people. It is said, however, that of late years its influence has declined.

‡ The Pinjrapole is a hospital for sick and infirm animals. We know not the origin of this institution among the Parsees. Possibly they may have adopted it from the Hindus of Western India. See *Forbes's Oriental Memoirs*, vol. i. p. 256, for a description of a hospital of this kind supported by Hindus at Surat.

The religion of Zoroaster inculcated tenderness to animals. There is a story

	Rupees.
Sums given at various times in effecting the amicable adjustment of disputes referred for arbitration, . . .	30,000
Sums given in aid of members of respectable native families in distress, . . .	40,000
Subscriptions to the building of Parsee cemeteries in various places,* . . .	30,000
Sums expended for building and repairing various Parsee sacred buildings in Surat and the neighboring places,† . . .	17,000
Cost of sundry wells and reservoirs in Bombay, Colaba, and between Poona and Ahmednugger, . . .	15,000
Amount given in trust to the Parsee Punchayet for the benefit of the poor blind at Nowsary, . . .	5,000
Subscription to the Pinjrapole at Patton in Guzerat, . . .	3,000
Amount given during ten years to the Punchayet for distribution in charity, . . .	15,000
Cost of Parsee sacred buildings at Poona, . . .	50,000
Cost of Dhurmsalla, (or house for travellers,) at Khanda, . . .	20,000
Contribution toward a fund for defraying the funeral expenses of poor Parsees at Gundavy, . . .	5,000
	608,000"

It is not necessary to make any remark on this memorable list of benevolences. Meanwhile, the public acts of generosity of this noble merchant had attracted to him the regard and admiration, not only of the natives, but also of the European community of Western India. A report of his

quoted by Voltaire in his *Essai sur les Mœurs et l'Esprit des Nations*, ch. v., which illustrates this trait. Zoroaster, it is said, was once permitted by God to behold the regions of torment. He saw there many kings, and among them was one without a foot. He asked the reason of this, and God said to him, "That king performed but one good action in all his life. One day, when he was going out to the hunt, he saw a dromedary tied by the leg so far from his food, that with all his endeavors he was unable to reach it. The king pushed the food towards him with his foot. Therefore," said God, "I have placed that foot in heaven and left the rest of him here."

* The Parsees reverence all the elements; and hence, "They never bury the bodies of their dead for fear of defiling the earth, but leave them to moulder away and be consumed by birds of prey. Their places of sepulture are round towers, having platforms or terraces near the top, sloping gently to the centre, in which is a round hole for receiving the bones and decayed matter. On these the dead bodies are laid, exposed to the wind and rain, and to the birds of the air." Erskine *on the Sacred Books and Religion of the Parsees*. Translation of the Literary Society of Bombay. Vol ii. London: 1820.

† The Parsees have no temples, considered as the abode of the Supreme Being, or of any of his subordinate spirits. Their sacred buildings are merely for guarding the holy fire and preserving it unextinguished and undefiled.

munificence was made to the home authorities of the East India government, and at the unanimous recommendation of the Court of Directors, a patent of Knighthood was conferred upon him by the Queen. It was the first instance in which any title of honor had been conferred by the English government upon a native of India, and no worthier opportunity had ever occurred for the granting of any such distinction. It was in May, 1842, that the ceremony of presentation took place at Parell, the residence of the Governor of Bombay. The circumstance was one not only highly gratifying to Sir Jamsetjee Jeejeebhoy himself, but to the native community in general, who are accustomed to attach an extravagant value to any such marks of honor. It was consequently determined by some of the most influential natives to offer to him a testimonial at once of their respect for his character, and of their gratification at the distinction he had obtained. A sum of fifteen thousand rupees was accordingly raised by subscription, which it was determined to invest, not as we should have done, in a silver service, a bust, or a statue, but in a fund the interest of which should be devoted to procuring translations of popular or important works from other languages into Guzerattee, the language chiefly in use among the Parsees. The proceedings which accompanied the presentation of this testimonial to Sir Jamsetjee were so remarkable that we shall copy a portion of a full account which appeared in the *Bombay Times* newspaper, of June 18th, 1843, and is reprinted in the "Correspondence relating to Sir Jamsetjee Jeejeebhoy's Parsee Benevolent Institution."

"PRINCELY MUNIFICENCE OF SIR JAMSETJEE JEEJEEBHROY.

"On the forenoon of Wednesday last a very numerous party of Parsee and European gentlemen assembled at the mansion of Sir Jamsetjee Jeejeebhoy to witness the presentation of an address to him by his kinsmen and friends, accompanied by a testimonial of the value of Rupees 15,000."

The following is an extract from the address which was read in English.

"We shall not expatiate upon your princely donation of a hundred and fifty thousand rupees towards the formation of a hospital for all classes of the community,—your munificent offer to Government to contribute fifty thousand rupees towards

the construction of a causeway or velard at Mahim, to connect Bombay and Salsette, — the construction of a spacious building at Khandalla, on the high-road to the Deccan, for the accommodation of travellers, — nor upon the prompt and liberal relief which, from your own purse, and through your personal exertions, has been afforded to your fellow creatures in distress, especially on the two occasions in which the city of Surat was visited with extensive and calamitous fires; while in your private charities, your hand has ever been ready to alleviate the sufferings of the widow and orphan, the unfortunate and the destitute, there are few public institutions at this Presidency which have not shared largely in your bounty. Neither is it necessary to dwell upon the benefits which the trade of this port has derived from the enterprise and magnitude of your commercial operations; nor to point out the great extent to which you have availed yourself of the means of doing good, derived from your mercantile knowledge and experience, joined to a conciliatory disposition and the probity of your character, as well as from your position in the native community, by arranging differences and settling disputes, so as to save the parties from the evils of a tedious and expensive litigation. But we would allude to these circumstances merely to show the grounds of the high estimation in which you are universally held, and of the feelings which have induced us to express our gratification at the distinction which has been conferred upon you, — a gratification which derives no small addition from the consideration of your being one of the principal members of our community.

“To commemorate this auspicious event, we request your permission to apply a sum of money which we have subscribed, in forming a Fund to be designated “Sir Jamsetjee Jeejeebhoy’s Translation Fund,” and to be vested in trustees for the purpose of being appropriated in defraying the expenses of translating into the Goozerattee language such books from the European and Asiatic languages, whether ancient or modern, as may be approved of by the Committee, to be by them published and distributed gratis, or at a low price, among the Parsee community, in furtherance of the education of our people, of which you have ever been a warm friend and zealous patron.

“We subscribe ourselves, with sentiments of esteem and respect, Sir, your faithful and obliged servants.

Nowrojee Jamsetjee Wadia,
Framjee Cowasjee Bannajee,
Dadabhoy Pestonjee Wadia,
Cursetjee Cowasjee,
Cursetjee Ardaseerjee, and 932 others.”

After the reading of this address another was presented in the name of the native inhabitants of Poona and its vicinage ; and then Sir Jamsetjee replied in a manner perfectly unparalleled in the history of such occasions.

“ MY DEAR FRIENDS : — I feel deeply grateful to you for the address which you have just presented to me : so distinguished a mark of the esteem of my fellow countrymen is an honor of which I, and those who are most dear to me, may justly be proud.

“ To have been selected by my Sovereign as the Native through whom she was graciously pleased to extend the order of Knighthood to her Indian subjects, was, and ever must be, a source of deep personal gratification to myself. But to receive the congratulations of my fellow countrymen in a manner at once so kind and flattering, to have this auspicious event commemorated by the creation of a charity, to be connected with my name, and in the objects of which I so cordially concur, is a source of inward pride and satisfaction, which, rising higher than the gratification of mere wordly titles, will live with me to my dying day.

“ Your too kind and favorable mention of my acts of charity has much affected me. The only merit I have a right to claim for them is, that they proceeded from a pure and heartfelt desire, out of the abundance with which Providence has blessed me, to ameliorate the condition of my fellow creatures. With this no unworthy motive was mixed ; I sought neither public honors nor private applause, and conscious of a singleness of purpose, I have long since had my reward. When, therefore, Her Majesty’s most gracious intentions were communicated to me, I felt deeply gratified that I had unconsciously been the means of eliciting so signal a mark of the good feelings of England towards the people of India, and it is in this light that I prefer to consider the distinguished honor Her Majesty has conferred upon me, and that also which I have received at your hands this day.

“ Nothing could please me more than the purposes to which you propose to devote the funds that have been subscribed. I shall ever wish my name to be connected with every endeavor to diffuse knowledge amongst our people ; and the surest way to incite them to elevate and improve themselves, to fit them to appreciate the blessings of the Government under which they live, and to deserve those honors which have now for the first time been extended to India, is to spread far and wide amongst them, gratuitously or in a cheap form, translations into our language of the most approved authors. Connected with this subject is a scheme

that I have long contemplated for relieving the distresses of the Parsee poor, of Bombay, Surat, and its neighborhood. You know full well the state of misery in which many of our people are living, and the hopeless ignorance in which their children are permitted to grow up. My object is to create a fund, the interest of which shall be applied towards relieving the indigent of our people, and the education of their children; and I now propose to invest the sum of 300,000 rupees in the Public Securities, and place it at the disposal of trustees, who, with the interest, shall carry out the object I have mentioned; and this trust I hope you will take under your care.

“And now, my dear friends, let me once again thank you for your kindness. There is nothing I value so highly as the good opinion of my countrymen, nor any thing I more anxiously desire than their welfare and happiness.”

The result of this very striking and happy reply, which must have overcome Sir Jamsetjee's audience with the deepest surprise and astonishment, and which resembles more some delightful Arabian Night's Story, than an actual reality belonging to our selfish and unromantic commercial times, has appeared in the establishment of a Parsee Benevolent Institution, which we found last year to be in active operation, established upon a wide and sound basis, and productive of very great good. In many of its details, it would be well worthy of imitation, even in our enlightened and liberal community.

It will have been noticed that, in the address presented to Sir Jamsetjee, reference is made to his gift of a hundred and fifty thousand rupees for the establishment of a hospital for all classes. It was in January, 1843, that the corner-stone of this hospital was laid. It was finished shortly after. It is a beautiful Gothic building, containing accommodations for 300 patients, and besides being one of the most useful institutions of the city of Bombay, is now one of its chief ornaments. Sir Jamsetjee expended at least 170,000 rupees in its erection, and the government have liberally contributed to its support. It is well worthy of a detailed description; but the good works of this man have been so many that it would take a volume to describe them all as they deserve.

We copy, however, a portion of the beautiful inscription upon the plate set upon the corner stone, as an illustration of

Sir Jamsetjee's character, and of the creed of enlightened Parsees.

"This edifice was erected . . .
 BY SIR JAMSETJEE JEEJEEBHAY, KNIGHT,
 The first native of India honored with British Knighthood,
 Who thus hoped to perform a pleasing duty
 Towards his government, his country, and his people ;
 And in solemn remembrance of blessings bestowed, to present this,
 His offering of religious gratitude, to
 ALMIGHTY GOD,
 The Father in Heaven — of the Christian — the Hindoo —
 Mahomedan — and the Parsee,
 With humble, earnest prayer, for his continued care and blessing
 Upon his children, his family, his tribe, and his country."

Before the year was out, Sir Jamsetjee received another mark of the approbation of the British Government, in the shape of a gold medal, set with diamonds, "in honor," ran the inscription upon it, "of his munificence and his patriotism." In presenting it to him, the Governor of Bombay, Sir George Arthur, said, —

"I could not, Sir Jamsetjee, with perfect satisfaction to myself, perform the pleasing task which has devolved upon me, without instituting some inquiry as to what were the acts of munificence, and what the deeds of patriotism to which the inscription refers. I learnt, after very careful inquiries, that the sums you had publicly given, and which were mostly expended in useful works for the general benefit of the country, amounted to the amazing sum of upwards of 900,000 rupees, or more than £90,000 sterling. Well, indeed, might her Majesty's government designate such liberality as acts of "munificence" and deeds of "patriotism" !

. . . In inquiring what were the instances of *public* munificence by which you had distinguished yourself, it was impossible for me to avoid gaining an insight into your acts of *private* charity; and according to the best information I have been able to procure, through inquiries made with every desire to avoid hurting your feelings, I have learnt that your private charities, though so bestowed that many of them are unknown even to the members of your own family, have been nearly as unbounded."

This eulogy, gratifying as it must have been, coming from the Governor of Bombay, was by no means extravagant. At this very time, Sir Jamsetjee was engaged in carrying through two other works of the greatest public utility, beneficial alike to all classes of the community. The first of

these was the construction of a dam and causeway connecting the islands of Bombay and Salsette. Bombay is one of a numerous group of islands which fringe the Malabar coast. It is about seven miles in length, and three in breadth. Possessing exquisite beauty, its shore opening into quiet bays and inlets bordered with cocoa-palms, or jutting out in rocky and bold promontories upon which the waves swell and break, it yet is miserably barren, and its crowded population have to depend for all the daily necessities of life upon a supply from Salsette and the mainland. The principal line of traffic, running through Salsette, was separated from Bombay by a narrow but dangerous ferry, which at some periods became entirely impassable, and was exposed to frequent accidents, owing to the violent rush of the water through the contracted channel. This was not only the occasion of loss of life, but it subjected to great suffering those passengers who might be detained without shelter, exposed to all the inclemency of the weather, and caused extreme inconvenience to the inhabitants of Bombay, who might thus be cut off from an important portion of their supplies. It had been often proposed to bridge the ferry across; but the funds of government were too much occupied, for the most part in military objects, and there was too little public spirit in the community, to allow of the proposal being carried into execution. At last, by the benevolence of a single individual, the work was done. It was commenced in 1843; and in April, 1845, an admirable bridge connected with a causeway, extending in united length for more than half a mile, and built with every regard to stability and convenience, was opened to the public. The event was commemorated by an impressive celebration, and we copy from Sir George Arthur's speech on the occasion, the remarkable story of the building of this work. Addressing Sir Jamsetjee, before a crowded audience of Natives and Europeans, he said:—

“It gives me sincere pleasure to address you on this occasion, after having passed over the noble Causeway which, through the munificence of your family, has been erected for the benefit of the public. I myself, as well as every one present, can bear testimony to the value of this splendid and most useful work. It affords me therefore high gratification to address you, for I have to speak on a subject which is interesting to us all—to

every one now present, — and its interest is best proved by this numerous assembly. As the exact circumstances under which this causeway has been constructed may not be known to all the company, I shall give a short explanatory history of the undertaking. Some years ago, the government of this Presidency, seeing the advantages of a regular communication between the islands of Bombay and Salsette, and being anxious to connect the towns of Mahim and Bandora by a causeway, had the ground surveyed, plans taken, and the estimates of the probable expense of the proposed work calculated. The expense of such an undertaking, it was reported, would be 67,000 rupees. The expenses of Government at the time being very great, the matter was allowed to remain in abeyance until more favorable opportunity should arise, it not being considered of so great importance as other proposed improvements then before the Government. This took place some years ago, and the plans remained unexecuted until the monsoon of 1841, I believe, when a distressing accident occurred at the ferry here. A boat was swamped, and a number of poor natives, I think about 15, lost their lives. This distressing accident was of course a subject of conversation amongst the people, and came to the ears of Lady Jamsetjee, who was greatly pained at its consequences to the families of the sufferers. She spoke to you and asked you, why the Government did not endeavor to remedy an evil which was the cause of such misery among the poor of Salsette? The answer was, that the Government was fully occupied in other matters of importance, and that, according to the estimates, it would not only require the large sum already stated, but, moreover, that a second estimate had been made out, by which it was calculated that a further sum would be required amounting altogether to one lakh of rupees. "Let the consent of the Government be obtained," was the answer of this noble-minded woman, "and I will defray all expenses." The consent of Government was then obtained, and the work commenced, but it was soon discovered that further sums would be necessary to bring it to completion. Application was made to the Court of Directors for their aid and coöperation, when they, with the liberality which has always characterized their proceedings, when called upon to assist the benevolent natives in their good undertakings, gave their assent. Various other sums were however required, and still supplied by Lady Jamsetjee, till at length, after an expenditure of 155,000 rupees, the structure was completed. It was then suggested that so handsome a structure demanded an equally handsome approach to it, for which it was calculated a sum of 20,000 rupees would be required, which further expenditure was entirely defrayed by that noble-minded person, Lady

Jamsetjee. Thus, after an expenditure of 175,000 rupees, has this great and most useful work been perfected, which reflects so great an honor on the kind, the charitable, the benevolent Lady, who has thus conferred a lasting benefit on the inhabitants of these islands, whether rich or poor; but more especially by the poorer classes has this great benefit been felt, as by this noble donation their means of transit have been rendered permanently secure, and their lives ensured to them from danger. As they have not the opportunity of rendering their thanks to Lady Jamsetjee in person, I am sure you will all unite with me in thanking her in their name, and so perpetuate this noble deed. I this day propose that the Causeway henceforth bear the name of "LADY JAMSETJEE'S CAUSEWAY."

The causeway was well named. It will preserve, we trust for many ages, the remembrance of Lady Jamsetjee, and serve as the memorial of a deed which will appear most striking, and most worthy of grateful recollection, to those who are best acquainted with Oriental life. The instances in which woman assumes her true place in the East are so rare; her kindly, universal, sympathies are so commonly crushed by false customs; her love is so often degraded, and all the nobler qualities of her heart so frequently lost, — that when she shows herself as she ought to be, as she by nature is, she deserves our highest respect, admiration, and honor, and her beautiful example gains our warmest gratitude.

The other public work with which Sir Jamsetjee was occupied, while this causeway was being constructed, was the procuring for the city of Poona a regular supply of water. Poona, which was once the capital of the Maratta State, and is still a very considerable place, is situated on a high table land, and is exposed to frequent and long droughts, during which there was frequent suffering from want of this necessary of life. Two considerable streams unite not far from the city; but their bed lies much below the plain on which it is built, and at seasons when they were the fullest, water could be raised from them only with difficulty. It was determined to dam the streams below their point of union, so as to secure at all periods of the year a sufficient supply, and to connect the pond, thus formed, by suitable works with a reservoir at the city, 9000 feet in distance from the dam, and elevated 112 feet above it. During the seven months of annual drought, the streams fill but a small portion of their channel; but "in

June and July, after a heavy fall of rain, they will sometimes rise as much as from fifteen to twenty feet in height in twenty-four hours." The difficulty of erecting a wall eighteen feet high and eight hundred and fifty feet long, strong enough to resist such a flood, may be imagined. Plans were obtained from England, and the dam was completed in 1845 ; "but cholera had broken out in the neighborhood, and but a few people could be got to work, so that it was nearly a month later in being finished than was expected. The river came down a fortnight sooner than was looked for, — the very day the work was completed, and before the mortar had hardened sufficiently to withstand the shock, — and the whole gave way. It was rebuilt, and again burst through in 1847 ; and it is now (1849) once more being reconstructed." This last time, we believe, the attempt has succeeded, and Poona has gained one of the greatest blessings that can be bestowed on any city, and more especially on one within the tropics. On this work Sir Jamsetjee must have expended at least 200,000 rupees.

In 1847, Sir Jamsetjee erected at Bombay a dhurmsalla, or hostelry, for the accommodation of the poor travellers, whom business or necessity brings to the city, and who, arriving in great numbers, often had no place of abode or shelter. It is a large and well constructed building, affording accommodation for three hundred persons. Not content with erecting it at a cost of eighty thousand rupees, Sir Jamsetjee endowed it with 50,000 more for its permanent support, and to this endowment Lady Jamsetjee added a further sum of 20,000 rupees.

Our long list of charities, seeming almost fabulous from their number, their variety, and their amount, is not yet nearly at an end ; but our space compels us to bring the account to a close. Not a year has passed without being marked by some act of Sir Jamsetjee's munificence. The schools at Calcutta and Bombay, the benevolent societies, the public works in all parts of the country, have all been aided by his wide-spread charity. No bigoted faith, no false feeling of nationality, no narrow standard of judgment, no contracted theory of duty, has ruled his efforts for the good of mankind, — but his high and generous nature,

" Grasps the whole worlds of reason, life, and sense,
In one close system of benevolence."

It was in the spring of 1850 that we had the pleasure of knowing Sir Jamsetjee at Bombay. He bears the marks of age in the whiteness of his hair, and the slight tremulousness of his hand ; but his expression is quick, and his manners kind and genial, for his heart is warm, and his mind as clear as ever. He lives surrounded with all that should accompany old age, — honored by his people, loved by his family and friends, and with the delightful consciousness of the success of his efforts to alleviate misery, and to increase happiness. He has acquired the glory which is best worth having, — the glory of good deeds. “*Quid enim est melius, aut quid presantius, bonitate et beneficentia ?*”

We know of no parallel in the records of biography to the benevolence of this Parsee merchant. The lavish spendings of Herodes Atticus, though greater perhaps in amount, are of little value when compared in character with those of this man. One of the great rewards of such wise liberality, is, that its example may stimulate other men to similar excellence. We are accustomed to speak proudly of the generosity and the charities throughout our country. But we have little real reason to be proud in this respect. Our pride has arisen from our taking a false standard of comparison. We have compared what we have done with what other nations have omitted to do. We have forgotten that we are the most prosperous community that the world ever saw, and that we should be more blameworthy than any other people were we less liberal. While the laws which regulate the acquisition and the possession of property are so ill understood as they at present are all the world over, benevolence is not simply a duty, it is a necessity. More than anywhere else, it is a necessity in a republic like ours. Benevolence is dictated by the most refined selfishness, as well as by virtue. We have learnt that expensive schools are the cheapest institution of the state ; we have yet to learn that the prevention of pauperism, at any cost, is cheaper than the care of it when it exists ; we have yet to learn that the truest pleasure which wealth can afford is in spending it so as to promote the happiness of others. Nor ought our rich men only to be called on to be benevolent. The portion of our community which is too poor to be charitable is very small. The duty is the same to every man, to give to others according to his means.

Let every one in his own way devote a portion of his possessions, it matters not whether it be his labor, his money, or his thoughts, to the good of others. Whatever he does for their happiness will return in tenfold happiness to himself, for benevolence is the most divine of virtues.

ART. VII. — *The Life of HERMAN BLENNERHASSET ; comprising an Authentic Narrative of the Burr Expedition, and containing many Additional Facts not heretofore published.* By WILLIAM SAFFORD. Chillicothe, Ohio. Ely, Allen, & Looker. 1850.

ALONG the whole length of the Ohio river, in its endless succession of beautiful landscapes, and its many points of historical interest, Blennerhasset's island is perhaps the only spot which is sure to arrest the attention of the voyager on the stream. In the long, narrow, flat island, covered with a few ill kept farms, with one or two mean houses and straggling trees, there certainly is nothing to attract notice ; yet not a steamer passes it but that a group collects on the hurricane deck, to ask for the "shrubby which Shenstone might have envied," the "music that might have charmed Calypso and her nymphs," and the "wife who was said to be lovely even beyond her sex, and graced with every accomplishment that can render it irresistible." The name of Blennerhasset has invested it with a charm. Yet Blennerhasset was remarkable neither for any thing he did, nor for his ability to do any thing ; nor were his misfortunes greater than what often happen to men as worthy as he, in every mercantile community. The elegant mansion, however, which he erected, and the scholastic life which he led, in a remote wilderness, throws an air of romance over him, while his connection with the schemes of Aaron Burr gives notoriety to his name, to which his misfortunes lend a melancholy interest.

Herman Blennerhasset belonged to a family of some note among the gentry of Ireland, who traced their lineage back to the reign of King John. The residence of his parents